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AWAY WITH WAR.

Away with scenes of war! Away with war itself!
Hence from my shuddering sight to nevermore return
That show of blackened mutilated corpses,
That hell unspent and raid of blood,
Fit for wild tigers or lop-tongued wolves,
Not reasoning men!
And in its stead, speed Industry's campaigns
With thine undaunted armies, Engineering,
Thy penants, Labor, loosened to the breeze,
Thy bugles sounding loud and clear.

—Walt Whitman.

The Friend of Peace.

IDA WHIPPLE BENHAM.

He who declares himself of war the foe,
How few he finds who understand his speech!
How many with vague apprehension reach
Midway to listen; but to hear, to know,
Vex not their easy souls! The tinsel show,
The boastful wrath of war, more loudly preach
Than may the poor disciple who would teach
A martial age the Master's will to know.

“Unpatriotic!” “Treasonable!” “Mad!”
Because he pleads the right of reason's sway,
And holds the truth as taught by Christ our Lord.
Fierce epithets! But earth shall yet be glad,
Greatly rejoicing that some dare obey
When Christ the King commands, “Put up thy sword!”
Mystic, Conn.

Resolutions on a Congress of Nations.

**Passed by the Massachusetts Legislature in
1837 and 1838.**

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and thirty-seven.

RESOLVES IN RELATION TO A CONGRESS OF NATIONS.

Resolved, That the resort to war, to settle questions of national profit or honor, is a practice derived from the barbarism of former ages and inconsistent with the enlightened philanthropy of the present, still more adverse to the benign principles of Christianity, productive of extensive distractions, misery and corruptions, and usually inefficient for the purposes for which it is commenced, and hence it is incumbent on all civilized communities to devise measures for its suppression.

Resolved, That the institution of a Congress or Court of Nations appears to be, at present, the best practical method by which the disputes between nations can be adjusted and the appeal to arms avoided.

Resolved, That it be recommended to the Executive of the United States to open a negotiation with such other governments as, in its wisdom, it may deem proper, with a view to effect so important an arrangement.

Resolved, That His Excellency the Governor of this Commonwealth be requested to transmit a copy of this

Report and the accompanying Resolutions to the President of the United States and to the Executive of each of the States, to be communicated to the Legislatures of the several States, inviting their expression of sentiment and coöperation in favor of the end in view.

COMMONWEALTH OF MASSACHUSETTS.

In the year of our Lord one thousand eight hundred and thirty-eight.

RESOLVES IN RELATION TO A CONGRESS OF NATIONS.

Resolved, That offensive war is incompatible with the true spirit of Christianity.

Resolved, That the great importance of the subject renders it the duty of all civilized communities to unite in the adoption of any practicable plan calculated to effect so noble an object as the abolition of war and the preservation of peace among the nations of the earth.

Resolved, That the institution of a Congress of Nations for the purpose of framing a code of international law and establishing a High Court of Arbitration for the settlement of controversies between nations is a scheme worthy of the careful attention and consideration of all enlightened governments.

Resolved, That His Excellency the Governor of this Commonwealth be requested to transmit a copy of these Resolves, with the accompanying Report, to the President of the United States and to the Executive of each of the States, to be communicated to their respective Legislatures, inviting their coöperation in the proposed object.

House of Representatives, April 25, 1838. Passed.

ROBERT C. WINTHROP, Speaker.

In Senate, April 25, 1838. Passed.

MYRON LAWRENCE, President.

April 25, 1838. Approved.

EDWARD EVERETT.

Reason vs. War.

BY H. K. CARROLL, LL.D.

The strength of the cause of arbitration is the strength of human reason. The voice of reason is ever against war and in favor of peace. The right to life is in all civilized states recognized as the most sacred of rights. He who violates that right is, in the eyes of the law, a murderer. The state ventures, in isolated cases, to take it only by due process of law, and solely that society may be protected in that inalienable right. Reason, embodied in our criminal laws, says that disputes between individuals may not be settled by murder. Reason also says to the conscience of men that disputes between nations should not be settled by the wholesale killing of war. There is no room here for difference of argument.

Nobody contends that the arbitration of the sword is better than the arbitration of reason. Men excuse wars sometimes on the ground that they are preferable to dis-honor; but no sane man advances the idea that the battle-field is the only place of honor. There was a time in the memory of most of us when the practice of dueling prevailed in sections of this country. Men would settle

ordinary disputes in the ordinary way; but when the cause of quarrel affected their honor, as they called it, there was but one way of settling it, and that was by sword or pistol. They must fight until one or the other had fallen. The one who survived the murderous encounter held that he had vindicated his honor. Nations, in the not remote past, were accustomed to vindicate their honor in much the same way; but the argument which makes the duel appear irrational and brutish applies also, with modifications and exceptions, of course, to the fight to the death between nations.

When one remembers how numerous and deadly are the natural foes of life; how accident and disease dog the steps of man and seek his destruction; how the gaunt spectre of famine invades India, and slays its tens of thousands, and is followed by the pestilence which walketh by noonday and destroys its thousands; how Mount Pelée belches forth its hail of fire and allows no soul in a great city to escape its horrible holocaust; how fire-damp chokes miners to death by the score, and tornadoes and cyclones, fires and floods claim numberless human victims,—when we recall these death harvests, does it not seem insane to add to them the butcheries of war?

Death rides on every passing breeze,
He lurks in every flower.

And men themselves become his ruthless reapers.

War is truly a sort of insanity. Passion and prejudice, lust of power, greed of wealth, raise their clamor for the moment above the still, small voice of God in the soul, and it is not heard. Two men differ in opinion and fall upon each other and fight it out with fist and foot in a sort of blind rage. Everybody calls this a vulgar and brutal contest, and nobody thinks it settles the truth of either opinion. Two gentlemen disagree about a point of conduct. Personal honor, they say, is involved, and they fight with swords or pistols, according to certain ancient rules. Wounds, serious or fatal, commonly follow, and honor is satisfied. This is regarded as a more genteel way of settling personal differences than the other. It is the gentlemanly way. Two nations disagree, it may be about a matter of fact, an act, or an interpretation, and when the dispute gets beyond the province of diplomacy, they prepare to fight about it. This, in the general opinion of Christendom, accords not only with the best codes of conduct, but also with the dictates of conscience. War is not classified with vulgar brawls and deadly duels, but as a necessary though terrible method of settling international differences which diplomacy cannot compose.

Reason tells us that the moral quality of these several cases is in essence the same. War is a sort of wholesale brawl, a duel between nations, and it is absurd to suppose that it would result in a rational decision.

Fighting settles nothing except which is the stronger and better fighter. If it be said that permanent and satisfactory results are often reached at the conclusion of wars, that is only saying that defeat brings one party to a frame of mind that permits a rational settlement. But sometimes the unworthy cause wins, because it is championed by the stronger party. The questions settled with war could have been settled without war, in so far as they were settled right. Wrong had triumphed with war as well as right. War may have often been a final arbiter, but it has not always been a just arbiter.

Where justice is the end sought between nations, what offers so easy, rational, equitable and satisfactory an adjustment as impartial international arbitration?

As a method of cultivating courage, manliness, hardness, endurance, war is excelled by many of the pursuits of peace. Fortunately, it is becoming more and more costly, and few nations feel that they can afford it. May it henceforth be known only as belonging, like the duel and the ordeal, to the past.

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